CONFIDENTIAL.] [No. 17 OF 1894.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNÁ,

Received up to 25th April 1894.

CONTENTS.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1894.	1894.	
	Monthly.					
1	Arya Samachár	Meerut ...	Dr. Rámchandra ...	For Mar. ...	24th Apl. ...	...
2	Hálat-i-Hind	Allahabad ...	Bábu Khán ...	" " ...	21st " ...	1,000 copies.
3	Tehzíb-ul-Akhlaq ...	Aligarh ...	Muhammad Mumtaz-ul-din.	" Apl. ...	25th " ...	...
	Bi-monthly.					
4	Akhtar-i-Hind	Amroha (Moradabad).	Muhammad Majid Husain.	20th Apl. ...	22nd Apl. ...	128 copies.
5	Indian Reformer ...	Lucknow ...	Rám Náráyan Varmá	16th " ...	24th " ...	...
6	Jubilee Paper	Ditto ...	Yáqub Khán ...	" " ...	21st " ...	300 copies.
7	Tohfa-i-Qádiri	Ballia ...	Muhammad Abdul Qadir.	15th " ...	" " ...	...

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Urdu—(continued).			1894.	1894.	
	Tri-monthly.					
8	Hámid-ul-Akhbár ...	Moradabad ...	Ilâhi Bakhsh ...	18th & 23rd Apl. ...	20th & 25th Apl. ...	...
9	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	20th „ ...	21st „ ...	200 copies.
10	Mufid-i-Am ...	Agra ...	Qádir Ali Khan ...	„ „ ...	25th „ ...	100 „
11	Násir-i-Hind ...	Do. ...	Muhammad Ali ...	„ „ ...	21st „ ...	40 „
	Weekly.					
12	Agra Akhbár ...	Agra ...	Tajammul Husain ...	14th & 21st Apl. ...	19th & 25th Apl. ...	230 copies.
13	Agra Punch ...	Do. ...	Ahíd-ul-din Beg ...	16th „ ...	19th „ ...	185 „
14	Akhbár-i-Alam ...	Meerut ...	Muqarrab Husain Khán.	17th „ ...	„ „ ...	65 „
15	Akhbár-i-Islám ...	Agra ...	Abdul Majíd Khán...	22nd „ ...	24th „ ...	526 „
16	Alwaqt ...	Gorakhpur ...	Muhammad Sa'íd ...	18th „ ...	22nd „ ...	660 „
17	Anís-i-Hind ...	Meerut ...	Kishun Sarúp ...	14th „ ...	19th „ ...	625 „
18	Anjuman-i-Hind ...	Lucknow ...	Bishun Lál ...	21st „ ...	25th „ ...	128 „
19	Ásád ...	Ditto ...	Sajjád Husain ...	20th „ ...	22nd „ ...	200 „
20	Colonel ...	Moradabad ...	Banwári Lál ...	16th „ ...	20th „ ...	400 „
21	Dabdaba-i-Qaisari ...	Bareilly ...	Thákur Prasád ...	21st „ ...	22nd „ ...	250 „
22	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain	23rd „ ...	25th „ ...	446 „
23	Fitnah ...	Gorakhpur ...	Nizám Ahmad ...	16th „ ...	20th „ ...	500 „
24	Hindustání ...	Lucknow ...	Gangá Prasád Varmá	18th „ ...	19th „ ...	300 „
25	Kárnámah ...	Ditto ...	Muhammad Yáqúb...	17th „ ...	21st „ ...	275 „
26	Káyasth Conference Gazette...	Ditto ...	Dípnáráyan Varmá...	20th „ ...	24th „ ...	500 „
27	Matla-i-Núr ...	Cawnpore ...	Gauri Shankar ...	21st „ ...	„ „ ...	45 „
28	Mehr-i-Nímroz ...	Bijnor ...	Karím-ullah ...	„ „ ...	„ „ ...	435 „
29	Naiyar-i-Azam ...	Moradabad ...	Amjad Ali ...	16th „ ...	23rd „ ...	300 „
30	Najm-ul-Akhbár ...	Etáwah ...	Rúh-ullah Khán ...	16th & 22nd „ ...	21st & 24th „ ...	223 „
31	Najm-ul-Hind ...	Saháranpur ...	Avatár Krishn ...	20th „ ...	25th „ ...	275 „
32	Nasím-i-Agra ...	Agra ...	Jamná Dás Biswás...	23rd „ ...	„ „ ...	450 „
33	Nizám-ul-Mulk ...	Moradabad ...	Fahím-ul-din ...	18th „ ...	21st „ ...	250 „
34	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	19th „ ...	23rd „ ...	350 „
35	Police News ...	Meerut ...	Habíb Ahmad ...	16th „ ...	25th „ ...	500 „
36	Rafi-ul-Akhbár ...	Benares ...	Ghulám Husain ...	9th, 16th & 23rd Apl.	19th & 25th „ ...	400 „
37	Rahbar ...	Moradabad ...	Partáp Kishun ...	16th Apl. ...	19th „ ...	375 „
38	Riáz-ul-Akhbár ...	Gorakhpur ...	Nizám Ahmad ...	„ „ ...	20th „ ...	350 „
39	Sitára-i-Hind ...	Moradabad ...	Banwári Lál ...	20th „ ...	23rd „ ...	150 „
40	Tohfa-i-Hind ...	Bijnor ...	Jairáj Singh ...	„ „ ...	24th „ ...	410 „
41	Tátí-i-Hind ...	Meerut ...	Sajjád Husain ...	16th „ ...	20th „ ...	570 „
42	Zamánah ...	Cawnpore ...	Muhammad Safdar Hasan.	19th „ ...	„ „ ...	...
	Daily.					
43	Oudh Akhbár ...	Lucknow ...	Shiva Prasád ...	19th to 25th Apl. ...	19th to 25th Apl. ...	503 copies (including 92 copies taken by Government).
	Urdu-English.					
	Bi-weekly.					
44	Aligarh Institute Gazette ...	Aligarh ...	Mumtáz-ul-din ...	17th & 20th Apl. ...	19th & 23rd Apl. ...	441 copies (including 281 copies taken by Government).
	Hindi.					
	Bi-monthly.					
45	Káyasth Conference Prakásh,	Lucknow ...	Dípnáráyan Varmá...	20th Apl. ...	24th Apl. ...	...
46	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lal.	24th „ ...	„ „ ...	...
	Weekly.					
47	Almora Akhbár ...	Almora ...	Sadá Nand ...	16th Apl. ...	19th Apl. ...	104 copies.
48	Bhárat Jíwan ...	Benares ...	Rám Krishn Varmá	16th & 23rd „ ...	19th & 25th „ ...	1,500 „
49	Khichri Samáchár ...	Mirzapur ...	Mádho Prasad ...	14th & 21st „ ...	25th „ ...	300 „
50	Nágari Nírad ...	Ditto ...	Kashi Parshad ...	19th „ ...	25th „ ...	400 „
51	Prayág Samáchár ...	Allahabad ...	Jagan Náth Tiwári,	„ „ ...	23rd „ ...	500 „
52	Sajjan Kírti Sudhákar ...	Udaipur ...	Ashyá Chálak Dán...	16th „ ...	20th „ ...	65 „
	Daily.					
53	Hindustán ...	Kálákankar (Partabgarh).	Devi Dayál Shukl ...	18th to 24th Apl. ...	19th to 25th Apl. ...	500 copies.
	Hindi-Urdu.					
	Monthly.					
54	Mazhar-ul-Zirâat ...	Meerut ...	Muqarrab Husain Khán.	For Apl. ...	24th Apl. ...	60 „
	Weekly.					
55	Káshi Patriká ...	Benares ...	Lakshmi Shankar Misra, M.A.	20th Apl. ...	23rd Apl. ...	450 copies (including 242 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—*(concluded)*.					
	Bi-weekly.			1894.	1894.	
56	Jaipur Gazette	Jaipur ...	Mahávír Prasád ...	24th, 28th & 31st Mar., & 4th & 7th Apl.	21st & 24th Apl. ...	100 copies.
	MARATHI.					
	Weekly.					
57	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	18th Apl. ...	21st Apl. ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
58	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwardhan.	16th Apl. ...	19th Apl. ...	375 copies.

I.—Political and Foreign.

Sajjan Vinod. 24th April 1894.

Maharaja of Bharatpur.

1. The *Sajjan Vinod* (Agra), of the 24th April, complains that the character of the young Maharaja of Bharatpur is very unsatisfactory, and that consequently wide-spread dissatisfaction prevails among his subjects. It is believed that Rs. 500 have been given to the editors of four newspapers as hush-money. His courtiers are making hay while the sun shines. No pains and money are spared to keep the Political Agent in good humour, and sanction has been obtained for his extension of tenure of office for three years more. The Government of India had better interfere to save the State from ruin.

Oudh Punch. 19th April 1894.

British occupation of Egypt.

2. The *Oudh Punch* (Lucknow), of the 19th April, contains a cartoon in which Egypt is represented as an Egyptian seized by a large snake, marked "British Occupation," in its coils. The snake threatens to devour him, while he is struggling hard to save himself.

Mufid-i-Am. 20th April 1894.

Spread of a belief among the people at Mecca as to the appearance of Imam Mehdi in a short time.

3. The *Mufid-i-Ám* (Agra), of the 20th April, publishes a communication from Mecca in which the writer states that the advent of Imam Mehdi is shortly expected by the people and forms the principal topic of conversation. The idea has gained strength from the occurrence of a sun and a moon eclipse in the month of Ramzan. Many persons have put their arms in order.

Najm-ul-Hind. 20th April 1894.

Attendance of certain editors at the installation of the Nawab of Rampur.

4. The *Najm-ul-Hind* (Saharanpur), of the 20th April, says that on the occasion of the installation of the Nawab, eleven editors went to Rampur without invitation. His Highness gave them Rs. 50 each. They appear to have no high sense of self-respect.

II.—General Administration.

Bharat Jiwan. 16th and 23rd April 1894.

Management of religious endowments.

5. The *Bhárat Jiwan* (Benares), of the 16th and 23rd April, referring to the questions put by the Maharaja of Ajudhya and Babu Surendra Nath Banarji in the Imperial and the Bengal Legislative Councils regarding the mis-management of religious endowments, observes that the cases of the Mahants of Tarkeshwar in Bengal and Tripati Nath in Madras have drawn the public attention to the necessity for the exercise of some control over religious endowments. But it is a matter of deep regret that men who are strongly agitating for the extension of local self-government and the admission of their countrymen to the higher ranks of the public service, should ask a Foreign Government, different from them in race and religion, to take the management of their religious endowments into its hands. All honor is due to Government which has declined to take charge of such rich endowments and has told people to make better arrangements themselves. May such a just and benevolent Government always rule over this country. The religious endowments have generally been made by Hindu chiefs who had better hold a meeting and devise a scheme for their proper management through respectable Hindus who have faith in religion, with a view to prevent a mis-application of the funds by the Mahants or priests.

Almora Akhbar. 16th April 1894.

The same.

6. The *Almora Akhbár*, of the 16th April, in commenting upon the same subject, observes that the present state of things is really very unsatisfactory. The funds are entirely at the disposal of the Pandas or priests. The late Pandit Párshotam Rawal of Badri Nath's temple squandered the revenues of the temple during his whole life. The *Almora Akhbár* is opposed to the management of religious endowments by Government officials, but thinks that the management should be entrusted to influential committees of private gentlemen who should submit yearly reports to Government.

Registration Department.

7. The *Hindustáni* (Lucknow), of the 18th April, drawing attention to the importance attached by Civil Courts to registered documents in deciding civil suits, refers to the unfavourable comments made by Mr. Stoker, the Inspector General of Registration, on the appointment of Government pensioners as sub-registrars, and on the unsatisfactory performance of their duties as district registrars by the District and Sessions Judges. The reform of the Registration Department which yields a pretty large revenue and which plays an important part in connection with civil litigation is highly desirable. Young educated men should be appointed sub-registrars, and satisfactory arrangements should be made for the inspection of their offices which should be located in suitable buildings.

HINDUSTÁNI. 18th April 1894.

The same.

8. The *Mihr-i-Nimroz* (Bijnor), of the 21st April, publishes a communication from a correspondent who disapproves of the appointment of such retired officials as sub-registrars who are too weak to do any work with their own hands, but can only sign papers. The writer is not opposed to the appointment of pensioners, but desires that selections should be made with due care. A sub-registrar should be an able, respectable, trustworthy and active man. The district registrars should keep a list of candidates who possess the necessary qualifications, require them to work as apprentices in the offices of sub-registrars for two weeks in every quarter, and fill vacancies from them. Their appointments should be subject to confirmation on receipt of favourable reports from the Tahsildárs. A proper supervision of the offices of sub-registrars by the hard worked District and Sessions Judges is simply out of the question. Two Assistant Inspectors-General of Registration should be appointed on at least Rs. 250 a month to inspect the offices, as has been suggested by a correspondent of the *Pioneer*. They should receive travelling allowance and should be eligible for promotion to Deputy Collectorship and Munsifship. The writer thinks that able and experienced Munsarims of the Judges' offices who do all the registration work for the Judges, are best qualified for the posts of Assistant Inspectors-General.

MIHR-I-NIMROZ. 21st April 1894.

Famine grant.

9. The *Subodh Sindhu* (Khandwa), of the 18th April, referring to His Excellency the Viceroy's observations regarding the Famine Grant in his speech in the Legislative Council on 27th March, remarks that it would appear that Lord Elgin has not yet seen the express promise which Lord Lytton made in respect of the use of the Famine Insurance Fund. Be that as it may, but there is reason to fear that Lord Elgin's observations will shake the confidence of the people in the words of even the highest officer in this country like the Viceroy. If what is done by an officer is undone by his successor, the public must necessarily feel uneasy. It is a great misfortune that even the highest State functionaries do not hesitate to act in contravention of the promises of their predecessors.

SUBODH SINDHU. 18th April 1894.

Hon'ble Haji Muhammad Ismail Khan and the poverty of Musalmans.

10. The *Hindustáni* (Lucknow), of the 18th April, referring to the Hon'ble Haji Muhammad Ismail Khan's article regarding the growing poverty of Musalmans, published in the *Aligarh Institute Gazette* of the 10th idem (see paragraph 27, page 165 of the Selections from the Vernacular Newspapers for the week ending 18th April 1894), observes that the Haji does not like to attend the *I'dgah* on the occasion of the *I'd*, as the sight of his poor co-religionists is too painful to him, but that he is ready to attend the Government House where he finds every mark of luxury and wealth. He does not like to see his friends because their distress would affect him with grief. This is true friendship indeed. Is he doing anything to improve the political condition of his co-religionists? What action has he taken in connection with the diversion of the Famine Insurance Fund by the Government of India? Has he entered a protest himself or through his newly established association against the reduction of 40 lakhs in the Public Works Department expenditure, which will throw a large number of low-paid Government Servants out of employ? If he does not like to attend the *I'dgah*, what schemes has he submitted before the Legislative Council on behalf of his poverty-stricken countrymen? In his excessive sympathy for Musalmans, he incites them against the Hindus by warning them that they will have to carry the

HINDUSTÁNI. 18th April 1894.

shoes of the latter. But what necessity is there for such an incitement? Now both the Hindus and the Musalmans have to carry the shoes of the members of the Indian Civil Service and the weavers of Lancashire. Both the communities are equally suffering from heavy taxation and official high-handedness. Hence it is their duty to make joint efforts for the reform of the administration. Nothing could be more reprehensible than that the leaders of one community should abuse the other community and excite the feelings of their co-religionists. Owing to their growing poverty neither the Hindus nor the Musalmans are now able to hold their festivals with the same *eclat* as before. They have to incur debts to meet the expenses of the festivals. There are some well-to-do men, but their only care is to gain the good will of the Lieutenant-Governor and to purchase titles. The celebration of the festivals in the old high style is simply out of the question, until there is an improvement in the political condition of the people, which depends on the growth of brotherly feeling and mutual co-operation between the two communities.

OUDH PUNCH. 19th April, 1894.

Hon'ble Muhammad Ismail Khan of Aligarh.

11. The *Oudh Punch* (Lucknow), of the 19th April, observes that the Musalmans hailed with delight the admission of the Hon'ble Muhammad Ismail Khan by Government to the Legislative Council in the hope that he would exert himself in promoting their interests, but that he has not yet opened his mouth in the Council as if he were speechless. On the other hand, he frequently contributes articles to the *Aligarh Institute Gazette*. He should remember that the Council Chamber is the proper place for the expression of his sentiments. But if he is quite content with writing for newspapers, he had better resign his seat in the council.

POLICE NEWS. 16th April 1894.

Charges brought against Shaikh Mehdi Hasan, late Munsif at Kairana, Muzaffarnagar.

12 The *Police News* (Meerut), of the 16th April, briefly referring to the various charges which a number of pleaders brought against Shaikh Mehdi Hasan, the Munsif at Kairana in the Muzaffarnagar district, in a petition addressed to the Judge of Saharanpur on the 18th January 1894, does not understand why the judge did not go to Kairana to make an inquiry till the 26th February. The Munsif has since been transferred to Cawnpore, but the Government and the the High Court should thoroughly inquire into his misconduct.

HÁLAT-I-HIND. March, 1894.

Patwaris.

13. A correspondent of the *Hálat-i-Hind* (Allahabad), for March, says that the patwaris receive small rates of pay which vary from Rs. 5 to Rs. 8 and which are curtailed almost every month by fines. In order to eke out their inadequate emoluments they make false entries in their registers, and instigate quarrels between the landholders and cultivators which offer opportunities for extorting bribes. The kanungos, who regularly receive their dues from the patwaris, connive at their illegal proceedings, while the district officers have no time to check their work. The editor remarks that the patwaris' registers are really very untrustworthy; Pandit Baldeo Prasad, late Deputy Collector, Allahabad, on checking the pargana book found it to be quite wrong. In a case of arrears of rent in Mauza Mandwá, Tahsíl Phulpur, Allahabad district, the patwari himself admitted that he had not prepared his registers in accordance with circulars and orders. According to the statement of the Kanungo in a case in tahsil Soraon, a patwari has been guilty of a similar offence; but no punishment has been inflicted on either patwari. The editor thinks that patwaris obtain some loose sheets of register forms from the Kanungos and make use of them in tampering with the registers. With a view to deter patwaris from tampering with their registers, the editor suggests that either the registers on being received in the office of the Sadar Kanungo should be open to the inspection of landholders and cultivators free, or that copies of extracts from the registers should be supplied to landholders and cultivators every year in the month of August; a few men being temporarily employed to make copies.

HÁLAT-I-HIND. March 1894.

Instances of undue severity exercised in the levy of octroi at Allahabad.

14. The *Hálat-i-Hind* (Allahabad), for March, gives three instances of the alleged oppression practised by the octroi officials at Allahabad. A man at Soraon falling ill went to the local charitable dispensary where he was given some mixture in a bottle. He came to Allahabad bringing

the mixture with him for which he had to pay octroi. An old woman after starving for three days brought a small quantity of cow-dung cakes for sale. On her arrival at the octroi out-post, she was forced to sell the cakes to a shopkeeper for three pice of which two pice were taken from her on account of octroi. She bought parched grain worth one pice which was left with her, ate it and prayed for the long life of Her Majesty whose officials exercise such oppression. Again two or three poor villagers who had been ill-treated by the landlord and the police, set out on their way to lay their grievances before the District Magistrate; taking a small quantity of grain with them for food. Having no pice with them they had to surrender a portion of the grain in payment of octroi and had to go without food. British rule can hardly be expected to be popular with the masses who are dealt with so severely in the matter of octroi duty.

Riáz-ul-Akhbár. 16th April 1894.

Location of troops in Azamgarh and neighbouring districts on the occasion of Bakr Id.

15. The *Riáz-ul-Akhbár* (Gorakhpur), of the 16th April, referring to the rumour that troops will be located in Azamgarh and the neighbouring places on the occasion of the next Bakr Id, approves of the proposal. The *Hindustáni* thinks that a reconciliation has been effected between the Hindus and Musalmans of Azamgarh. The *Riáz-ul-Akhbár*, however, is not quite sure, and thinks that Government should take necessary steps for the maintenance of peace on the occasion. (The *Hindustán*, Kálakánkar, of the 24th April, expresses approval of the intention of Government to send troops to Azamgarh and the neighbouring districts with a view to prevent disturbances on the day of the next Bakr Id.)

Rafi-ul-Akhbár. 23rd April 1894.

The same.

16. The *Rafi-ul-Akhbár* (Benares), of the 23rd April, expresses satisfaction that the conciliation committees in Azamgarh are restoring good feeling between the Hindus and Musalmans, and hopes that a perfect concord will be established through their laudable efforts. The despatch of troops to Azamgarh, Ballia and Gorakhpur on the occasion of the approaching Bakr Id is unnecessary and undesirable, as both the Hindus and Musalmans were much harassed by the troops sent there last year.

Tohfa-i-Qádiri. 15th April 1894.

Collection of subscription by *Banias*, Ballia.

17. The *Tohfa-i-Qádiri* (Ballia), of the 15th April, refers to Jagdeo Bahadur Singh's visit to Ballia which lasted over a week, and observes that it has already alluded to the collection of subscription by men who look like cultivators. Banias (shop-keepers), too, carrying sticks to which the beams of balances are attached, are to be found collecting subscription. Manifestly the subscriptions raised by these people go to some fund. The District Magistrate should inquire into the matter.

Tohfa-i-Qádiri. 15th April 1894.

A Pandit sentenced to two years' imprisonment for making an inflammatory speech at Anjorpur, Ballia district.

18. The *Tohfa-i-Qádiri* (Ballia), of the 15th April, states that a Pandit made an inflammatory speech to a large Hindu audience at Anjorpur, in the Ballia district, apparently with the object of creating riots on the occasion of the approaching Bakr-Id. On receiving information from a Hindu, the Joint Magistrate issued warrants for the arrest of the Pandit and two other leaders. The Pandit was arrested and sentenced to two years' imprisonment after trial. The other two men have absconded.

Matla-i-Nur. 21st April 1894.

Harnam Singh, the editor of the *Cawnpore Gazette*, punished for libel.

19. The *Matla-i-Nur* (Cawnpore), of the 21st April, adverting to the case of Harnam Singh, the Editor of the *Cawnpore Gazette*, who was prosecuted by the Sub-Inspector of Police, Bithur, for libel, states that the accused has been sentenced to three months' imprisonment and a fine of Rs. 500. The Judge has released him on bail. It is generally believed that he will be acquitted on appeal.

Agra Punch. 16th April 1894.

Editor of the *Agra Punch* prosecuted for publishing an obscene advertisement.

20. The *Agra Punch*, of the 16th April, complains that the editor has been prosecuted for publishing an advertisement issued by Firoz-ud-din of Amritsar regarding the sale of an approdisiac, and observes that obscene terms have nowhere been defined. The editor has every hope

that the District Magistrate, who is a very just officer will do him justice. He appeals to the subscribers to his paper to pay their subscriptions so that he may be able to meet the expenses of the defence.

TOHFA-I-QADIRI 15th April 1894.

Vaccination at Ballia.

21. The *Tohfa-i-Qádiri* (Ballia), of the 15th April, complains that vaccination has been carried on vigorously this year at Ballia, but that the operation brought on fever and caused children as much trouble as small-pox does. Hence the remedy may be said to be worse than the disease. Steps ought to be taken to improve the present method of vaccination.

RAHBAR 16th April 1894.

Acquittals of European soldiers accused of killing natives.

22. The *Rahbar* (Moradabad), of the 16th April, states that the *Indian Mirror* of Calcutta expresses regret at the circumstance that European soldiers are allowed to kill natives with impunity. But this is really no matter for regret. The Indian population is 300 millions while the number of European soldiers does not exceed 100,000. No number of murders committed by the latter can annihilate the children of the soil. But if Europeans were hanged for murdering natives, there would be no Europeans left in course of time. This is the reason why the Judges do not punish Europeans who kill natives.

HINDUSTANI 18th April 1894.

Quarrel between Munshi Hamid-ul-din of Sambhal, Moradabad, and the Tahsil officials regarding wood.

23. The *Hindustani* (Lucknow), of the 18th April, observes that if the landholders are anxious to check the high-handed proceedings of the Tahsil officials in connection with the collection of supplies for the camps of officers on tour, they should follow the example of Munshi Hamid-ul-din of Sambhal, Moradabad district. A civil suit has been instituted by him for the recovery of wood which was taken from his garden by the Tahsil Officials in his absence. The wood was intended for building purposes. Referring to the alleged harrassment of the Munshi by the Tahsil officials (see paragraph 6, page 160, of the Selections from Vernacular Newspapers for the week ending 18th April 1894), the *Hindustani* advises him to remain firm and report the proceedings of the officials to Government.

POLICE NEWS 16th April 1894.

Treatment of Sub-Inspectors of Police by the higher Police Officers.

24. The *Police News* (Meerut), of the 16th April, again urges that Sub-Inspectors of Police in these Provinces should be addressed by the word *áp* (you) and not by the disrespectful term *tum* by the higher police officers, and should be given seats when they call upon the latter, as is already done in the Panjab. If a sub-inspector and an ordinary landholder or trader happen to visit an officer at the same time, the latter is offered a seat while the former has to stand crest-fallen. If it is desired that respectable men should join the police force, the police officials should be treated like gentlemen.

NASIM-I-AGRA, 23rd April 1894.

Agra Municipal Engineer's ignorance of vernacular.

25. A local correspondent of the *Nasim-i-Agra*, of the 23rd April, complains that as the engineer speaks English at the meetings of the Agra Municipal Board, those native members who are traders and do not know English, do not understand him. The late Collector insisted on his speaking Vernacular, though he was still not quite intelligible. The Municipal engineer ought to know vernacular well in order that he may be able to make himself intelligible to the native members who do not know English.

HINDUSTAN, 17th and 18th April 1894.

Question put by Raja Rampal Singh in Council, regarding the practice of throwing the bodies of dead men into the Ganges.

26. The *Hindustan* (Kalakankar), of the 17th and 18th April, referring to the strictures of the Lucknow *Advocate* on the question put by Raja Rampal Singh in the Legislative Council regarding the practice of throwing the bodies of dead men into the Ganges, condemns the comments of the *Advocate* as unjust and uncalled for. The police interference is not necessary. The District Magistrate should appoint a committee in each village, composed of the leading and intelligent inhabitants, which should discourage the practice in question by persuasion. If the relatives

of any dead person cannot afford to buy wood for burning his body, the committee should itself supply the required quantity of wood for the purpose. (The *Najm-ul-Akhbar*, Etawah, of the 16th April, disapproves of Government interference with the practice, on the ground that it would create wide-spread discontent among the Hindus.)

HINDUSTAN. 18th April 1894.

Distress among the people in the Central Provinces, owing to the failure of the wheat crop.

27. The *Hindustan* (Kalakankar), of the 18th April, says that great distress prevails among the people in the Central Provinces, owing to the failure of the wheat crop. It would appear that about 100,000 men stand in urgent need of relief. But where will money come from for their relief, as the Famine fund has been diverted by Government to other purposes? (The *Nágri Niral*, Mirzapur, of the 19th April, says that about 100,000 men are said to be reduced to starvation from the failure of the late crop in the Central Provinces, and that the crop has also been damaged in the North-Western Provinces and Oudh. These appear to be the signs of divine wrath at the diversion of the famine fund to the payment of exchange compensation allowance to high paid European officers.

III.—LEGISLATION.

ÁZÁD. 20th April 1894.

Bill to provide for the payment of the salaries of village chaukidárs from the Government Treasury.

28. The *Azád* (Lucknow), of the 20th April, states that it is believed that the Hon'ble J. J. D. LaTouche will introduce a Bill into the Provincial Legislative Council which will provide for the salaries of the village chaukidárs being deposited in the Government Treasury with the revenue instalments by the landholders, and payments being made to the chaukidárs from the Treasury. The measure will tend to make the chaukidárs entirely independent of the landholders. (The *Kárnámah*, Lucknow, of the 17th April, observes that in that case the chaukidárs will not obey the landholders like the patwáris. The *Akhtar-i-Hind*, Amroha, of the 20th April, considers the measure an attack on the rights of the landlords).

IV.—EDUCATION.

JUBILEE PAPER. 16th April 1894.

Mr. Nesfield's school books.

29. The *Jubilee Paper* (Lucknow), of the 16th April, is glad to notice that the *Pioneer*, too, has expressed disapproval of Mr. Nesfield's proceedings. He has carried on downright robbery through his books. He has been altering his Readers every year and selling them at very high rates. There should be no alteration in a school text book for 5 or 6 years. As Mr. Nesfield prepared the books during his Government service, he should not be allowed to derive any benefit from them after his retirement.

NAJM-UL-AKHBÁR. 16th April 1894.

The same.

30. The *Najm-ul-Akhbár* (Etáwah), of the 16th April, referring to the questions asked at the last meeting of the North-Western Provinces and Oudh Legislative Council and the replies given thereto, observes that the Hon'ble Babu Charoo Chander Mitter's questions evidently have reference to Mr. Nesfield's books, though Mr. Nesfield's name was not mentioned in the questions. Thr *Najm-ul-Akhbár* more than once drew attention to the subject. It is difficult to understand why Mr. Nesfield has introduced his books into all the schools and why he revises them every year. No book should be altered for at least 5 years. The reply to the Babu's last question was not a satisfactory one. Government should inquire if books are supplied to students for high prices, and frame some rules with a view to check such prices.

V.—POST-OFFICE AND RAILWAY.

RIÁZ-UL-AKHBÁR. 16th April 1894.

Seal used at the post-office, Gorakhpur.

31. The *Riáz-ul-Akhbár* (Gorakhpur), of the 16th April, complains that the Gorakhpur post-office seal injures letters and post cards and draws the attention of the Post-master to this.

NAJM-UL-AKHBÁR, April 22nd 1894.

Provision of privies in third class railway carriages.

32. The *Najm-ul-Akhbár* (Etáwah), of the 22nd April, referring to the question of providing privies in the intermediate and third class railway carriages, observes that the *Akhbár-i-Ám* of Lahore objects to the suggestion on the ground that, if a privy were provided in every compartment and filth were allowed to fall on the rail road, the road would soon get very filthy. But there need not be a privy in every compartment nor should filth be allowed to fall on the rail road. Privies should be provided in one compartment in each carriage or one whole carriage in each train should be reserved for the purpose; arrangements being made for the proper cleaning of the privies at the large stations by sweepers. Moreover, every passenger train except the mail train should stop for one hour in the morning and half an hour in the evening at a large station in order that the passengers may be able to attend to the calls of nature at the station privies. In that case a very small number of passengers would find it necessary to use the carriage privies.

PRAYÁG SAMACHÁR, April 19th 1894.

Alleged misconduct of police constables at booking-office window, Allahabad railway-station.

33. The *Prayág Samáchár* (Allahabad), of the 19th April, on the authority of a local correspondent, complains that the police constables placed at the third class booking-office window at the Allahabad railway-station to preserve order, considerably harass people and extort bribes; the constable at the exit allowing men to enter by that way on receipt of a few pice. If an officer quietly paid a visit to the place he would at once find out their illegal proceedings.

ANIS-I-HIND, April 14th 1894.

Need for a railway-station at the Nowshera Cantonment, Peshawar.

34. A correspondent of the *Anis-i-Hind* (Meerut), of the 14th April, writing from Nowshera in the Peshawar district, states that some days ago a European soldier on duty was stabbed and deprived of his gun by a thief. Since then the European soldiers on duty have been permitted to shoot suspected persons at night, and consequently railway passengers who arrive by the night train are in danger of being fired upon by soldiers on their way home. It would be well if another railway-station were built at the Nowshera Cantonment.

VI.—LOCAL AND MISCELLANEOUS.

HAMID-UL AKHBAR, 23rd April, 1894.

A Muhammadan meeting held at Lahore against Sir Saiyid Ahmad Khan.

35. The *Hámid-ul-Akhbár* (Moradabad), of the 23rd April, states that an enthusiastic meeting was held by the Musalmans of Lahore at the Begam Sháhi mosque on the day on which Sir Saiyid Ahmad Khan was to enter that town. The meeting passed several resolutions against him, one of which was to the effect that memorials signed by lakhs of Musalmans in all parts of the country should be forwarded to the Government of India and the Secretary of State, complaining that his commentary on the Quran hurts the feelings of the Indian Musalmans and urging that it should be burnt.

ANIS-I-HIND, 14th April 1894.

Cases of theft in Jalalabad, Muzaffarnagar district.

36. The *Anis-i-Hind* (Meerut), of the 14th April, on the authority of a correspondent, is glad to state that Munshi Ram Narayan, the Sub-Inspector of Police, has succeeded in checking highway robberies in Bháwan, Muzaffarnagar district, but complains that cases of house-breaking and theft frequently occur in Jalalabad which is two miles from Bháwan.

NASIM-I-AGRA, 23rd April 1894.

Unsatisfactory condition of roads at Agra.

37. A local correspondent of the *Nasim-i-Agra*, of the 23rd April, complains that roads at Agra are not properly metalled nor repaired in time, and that they are to be found in a very bad condition in consequence. Probably the Engineer who is in charge of Water Works has no time to look after the roads.

HINDUSTÁNI, 18th April 1894.

Sweepers allowed by the Cantonment Magistrate of Lucknow to draw water from the same wells as the respectable classes of people.

38. The *Hindustani* (Lucknow), of the 18th April, complains that the Cantonment Magistrate of Lucknow has permitted sweepers to draw water from the same wells from which the Hindus and Musalmans living in Cantonments draw it, and that consequently there is much dissatisfaction among both the communities.

PRAYAG SAMACHAR, 19th April 1894.

Religious associations at Allahabad.

39. The *Prayág Samáchár* (Allahabad), of the 19th April, complains that religious controversies have lately been carried on among the Hindu Dharm Sabha, the Arya Samaj and the Jain Samaj at Allahabad, and that mutual ill-feeling is growing among the members of the three communities. The police should keep an eye on the three Associations with a view to prevent a breach of the peace. The Editor lately saw copies of a notice written in very objectionable terms being distributed in the city.

BHARAT JIWAN, 23rd April 1894.

Liquor shops at Benares.

40. The *Bhárat Jiwan* (Benares), of the 23rd April, praises the District Magistrate for not allowing any liquor shops to be established at the late Budhwa Mangal fair, and urges that the shops on the Kapildhara road and at the Maduadih, Benares, should be abolished.

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ALLAHABAD:
The 30th April 1894.